THE PACIFIC

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Pac Theo Sem
Reading Room

THE WORLD IS A BETTER WORLD!

Aye, the world is a better old world today!
And a great good mother this earth of ours;
Her white tomorrows are a white stairway
To lead us up to the far star flowers—
The spiral tomorrows that one by one
We climb and we climb in the face of the sun.

Aye, the world is a braver old world today!
For many a hero dares bear with wrong—
Will laugh at wrong and will turn away;
Will whistle it down the wind with a song—
Dares slay the wrong with his splendid scorn!
The bravest old hero that ever was born!

—Joaquin Miller.

THE PACIFIC

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SOME FORCES AT WORK FOR THE BETTERMENT OF THE CHURCHES.

In "The Case of Richard Meynell," Mrs. Humphrey Ward's new book, mention is made of the hero in a former story, Robert Elsmere, who threw up his orders in the Anglican Church under the pressure of New Testament Criticism, and founded a religious brotherhood among London workingmen for the promotion of a simple and commemorative form of Christianity.

Meynell, the hero in the story written a little more than twenty years after 'Robert Elsmere," is made to say one day in a tone of reverie: "Today—would he have thrown up? or would he have held on?" We get the answer, and the grounds for the decision, on the further pages of the book, and therein we get also Mrs. Ward's changed attitude. Twenty years ago she thought that an honest man in Elsmere's position could only depart and renounce. Now she thinks that the Modernist Anglican clergyman will not go—should not go; that the struggle will be fought out within the church and that only in this way will the Church of England renew its youth and regain its hold upon the nation.

Similar ideas and attitudes are found today all around the world; and the outcome can only be for the good of man and the glory of God.

On the pages of her recent book Mrs. Ward makes Richard Meynell say: "We too must have our rights in what the past has built up and bequeathed as well as you. Not for you alone the institutions, the buildings, the arts, the traditions, that the Christ-life has so far fashioned for itself. They who made them are our fathers no less than yours. Give us our share in them; we claim it. Give us our share in the cathedrals and churches of our country —our share in the beauty and majesty of our ancestral Christianity. The men who led the rebellion against Rome in the sixteenth century claimed the **plant** of English Catholicism. 'We are our fathers' sons and these things are **ours,**' they said as they looked at Salisbury and Winchester. We say the same—with a difference. 'Give us the rights and the citizenship that belong to us! But do not imagine that we want to attack yours. In God's name follow your own forms of faith, but allow us ours also within the common shelter of the common Church. We are children of the same God—followers of the same Master. Who made you judges and diivders over us? You shall not drive us into the desert any more."

In "The Case of Richard Meynell" it is admitted that rules and conditions once accepted have been broken. And when it is said to Meynell now that he has broken them he ought to resign, his reply is: "Clearly if it were a question of any ordinary society. But the Christian Church is not an ordinary society! It is the sum of Christian life. And that Life makes the Church—moulds it afresh from age to age. There are times, we hold, when the Church very nearly expresses the Life. There are others when there are great discordances between the Life and its expression in the Church. We believe that there are such discordances now because, once more, of a New Learning. And we believe that to withdraw from the struggle to make the Church more fully represent the Life would be sheer disloyalty and cowardice. We must stay it out and do our best. We are not dishonest; for, unlike many Liberals of the past and the present, we speak out."

We have said that similar positions are being taken now all around the world. Readers of The Pacific know of the position taken by Professor Day of the Presbyterian Theological Seminary, at San Anselmo—his plain declaration to his opponents that despite his acceptance of some of the findings of modern Biblical criticism he was not out of harmony with Presbyterian standards; and withal a challenge by him and his friends to prove to the contrary before they should thrust him out, letting it be known that for the sake of the great cause of Christianity every legal right would be insisted on.

Last week we mentioned the doctrinal storm in Pacific Coast Baptist circles. In a sermon to his people at Los Gatos last Sunday, the Rev. Robert Whitaker, the pastor who is trying to lead Baptists to a broader platform, said:

"This going out from the churches on the part of the liberals is all a mistake. They are the true churchmen, for they are churchmen after the spirit, and not after the letter. When liberal Baptists and liberal Methodists and liberal Presbyterians leave the fellowship which is theirs and allow themselves to be exiled because they have gotten out of the superficial into the fundamental things which their names and forms symbolize they are making a mistake which is both calamitous for them and for the churches they leave. It is as if every American who gets out of a narrow Americanism were to allow himself to be despoiled of the name, or as if every Republican who does not translate his party tokens in the language of the party machine were to consent to be driven out and admit that he is no Republican. The redemption of every church and every party comes through the radicals to whom the conservatives deny the party name. * * To them the churches belong, for the pioneers of today are the true heirs of the pioneers of yesterday. They have a right to the inheritance, for that which was given was not to perpetuate the letter, but to feed and foster the spirit. * * To the Baptists, be a Baptist that you may save the Baptist. To the Methodists, be a Methodist that you may save the Methodist."

It is in the last analysis, for the right of himself and his people to interpret the scriptures for themselves that the Rev. Mr. Loken of the First "Christian" Church of Berkeley is pleading so ardently through all the controversy which is going on there over the question of admitting unimmersed believers to church membership.

For those Berkeley church officials who couldn't bring their hearts and intellects into harmony, and accordingly secretly favored from the heart viewpoint membership for the unimmersed while their intellects condemned it, we find a parallel in "The Case of Richard Meynell." Mrs. Ward tells us that Catharine, the widow of Robert Elsemere, and a conservative, came upon a great crisis and trial when she saw the love which her daughter Mary had for Richard Meynell. She feared it might be an undesirable attachment. "But, just as in her married life, her heart had not been able to stand against her husband while her mind condemned him, so now." She had imagined her Christianity to lie in the assent to certain historical and dogmatic statements. And while it seemed to her that she was endangering her daughter and condoning a betrayal of her Lord, and suffered therefore intensely, yet she could not act upon this belief. "She must needs act, with pain often, and yet with mysterious moments of certainty and joy, on quite another faith—the faith which has expressed itself in the perennial cry of Christianity, 'Little children, Love one another.'" One day there seemed to be sounding in her ears, as if from some far away sphere, the words: "And we forbade him, because he followed not us. Forbid him not! Forbid him not!" The words echoed, seemingly, through the quiet air; they sank deep into her mind, dominated her will; and so far as Robert Elsmere's wife was concerned the way of Richard Meynell into her daughter's heart, and into her own as a son, was not blocked, though she continued apparently to prefer the old thought to the new. Each had its place and its work to do. The psychology of it, says Mrs. Ward, was plain. "It was the upthrust into consciousness of the mingled ideas and passions on which her life was founded, piercing through the intellectualism of her dogmatic belief."

We link together such things as the foregoing in order to show forces which are at work today to bring a day of better things in the churches. We would like to see in every church a catholicity which is in harmony with the spirit of the Man Nazareth. Just this, and no more.

Speaking recently on the subject, "A Christianity that is Catholic," the Rev. Dr. W. H. Day of the First Congregational Church of Los Angeles said: "A Christianity that is catholic must include the great types of religious thought. The natural tendency in each communion is to exclude all whose theology is not in exact conformity with the official theology of that church. From the very beginning variety in religious thinking has jeopardized the catholicity of the Church. Peter was a conservative. Paul was a liberal. Each had his earnest disciples and they withstood each other face to face, to the great detriment of peace and efficiency; but the Book of the Acts is the record of the building up of a catholicity that was comprehensive enough to include both these men."

Mr. Whitaker, whom not a few of our Baptist brethren are wishing to get rid of, says, "it is easier to go; it is better to stay." It is to be hoped that he can stay; and that Dr. Day can stay as a teacher in the San Francisco Theological Seminary and that Mr. Loken can stay in the "Christian" Church, and each be a leaven for good in those denominations. We hope sometime to hail the day when no church will insist on anything but the essentials for the Christian life; and when in federation, if not in organic unity, churches will be planted and conducted with that system with which successful business is conducted. The modern world demands that waste be eliminated in church work as well as in other work. Only thus will the Church be able to do the work it is called to do in this age of the world.

PACIFIC COAST NOTES.

Club women of Walla Walla will establish a woman's rest room for out-of-town women, farmers' wives, and down-town shoppers.

The grand jury at Juneau indicted 29 men for selling liquor to Indians. Eleven plead guilty and five are now serving terms of from one to two years on McNeil's Island on Puget Sound. Good!

The moving of the College of the Pacific, the Methodist educational institution, from San Jose is being considered. Three attractive offers have been made; and the board of trustees has appointed a committee to report thereon.

"A remarkable contribution to the study of the person and work of Christ" is what The Sunday School Times says in part of the new book, "The Presence," by the Rev. Dr. James M. Campbell, pastor of the Congregational Church at Sierra Madre.

A friend of the Unitarian School for the Ministry, Berkeley, has presented it with property worth $17,500. It is meant as a nucleus for a building fund. Efforts to so increase this that a new building may be started this year are being put forth.

The Rev. J. A. Cruzan has taken charge of the Unitarian Church at Salem, Oregon. For some time, until recently, Mr. Cruzan was a field worker—taking pastorates only temporarily until a regular pastor was secured. This is not Mr. Cruzan's first pastorate in Oregon. About thirty-five years ago he was, for several years, pastor of the First Congregational Church of Portland. His last Congregational pastorate was at Hilo about ten years ago.

Socialists at Everett, Washington, are endeavoring to defeat the submission to a vote of the people of the proposed new charter. They are against it because it provides for a commission government which they declare is one by autocrats and not designed to aid the laboring man. Mayor Hassell has proposed an ordinance prescribing a tax of 50 cents a package on all liquors brought to Everett by outside dealers, and the Socialists are working against that also.

An enforced reduction of fares is the explanation given by the Puget Sound Electric Railway, Seattle, for the passing of its semi-annual dividend of three per cent on its preferred stock. Some of the public service corporations are having a hard road to travel these days. The indications are that in the indiscriminate popular clamor against the big interests some corporations will be driven to the wall.

The report of the San Francisco branch of the Army and Navy Young Men's Christian Association indicates good service during the year 1911. The total attendance at all religious meetings was 11,306. These were at the building on Market street, at Fort McDowell on Angel Island, at the naval training school, and on ships. Ten conversions were reported. The amount of money deposited and handled for the young men was $224,230. At a recent meeting conducted by the Rev. Geo. H. DeKay at Fort McDowell, in response to an invitation to take a stand for

Christ, nine persons arose. Mr. De Kay is exerting a strong influence for good in the service which he has been rendering among these army and navy men for several months.

A Los Gatos correspondent of the San Jose Daily Mercury states that the Rev. Robert Whitaker will visit Oakland this week for the purpose of establishing a center for the Progressive Christian League which he formed recently in Los Gatos. The church of which he is pastor is growing despite the agitation it has stirred up in Baptist circles. Sixteen adults were received to membership last Sunday. In welcoming them into membership Mr. Whitaker said: "Your coming into this church marks an epoch in the life of this community. We have too many churches here. And we have so many churches not because we have so much religion, but because we have so little. Does anyone doubt that if we had more real religion in Los Gatos we could get along with half the churches that we have. Is there any need for a Methodist and a Presbyterian church here side by side when the differences between them are less than the differences among the Apostles themselves? If we had Apostolic breadth and vision would there be a Baptist and a 'Christian' Church? Are not all our sectarianisms, to be absolutely honest about them, the exaltation of prejudice and custom and old habits much more than they are an exaltation of love and forbearance toward one another, and humility in judgment and all else that goes to make up the spirit of Christ?"

The Rev. W. W. Willard, of Illinois, who had been in Southern California for several weeks, has entered on a two months' supply of the pulpit of the First Congregational Church of San Jose. In the course of one of his sermons last Sunday Mr. Willard said: "There is at times, a certain writer has said, a solar light that shines from a man's face. It is absolutely commanding and authoritative. This look Jesus must have had in a superlative degree. It is suggested by the story of the transfiguration and by the falling back to the ground of the soldier who had come to arrest him in the garden. All noble souls in varying degree may exhibit this solar light. Stephen had it when his face shone like the face of an angel in the presence of his murderers. Jean Valjean had it when in the court room at Arras he said 'I am Jean Valjean,' and thus released another who had been arrested in his stead. There was about him, as Victor Hugo says, that something which causes multitudes to stand aside and make way for a man." Speaking of the authority of Jesus Mr. Willard said that "it is not the authority of Caesar or of Plato, but of moral personality." "Brawn and brain quail before spiritual sublimity. Paul was changed from a Jewish bigot into a Christian apostle not by argument, but by vision. Peter made his notable confession, 'Thou art the Son of God,' not as a theologian, but as a companion of Jesus. Jesus is Master not because any council or synod has proved him to be such, but because he masters men by the power of his character and spirit. Authority in religion is authority of the spirit, and resides in nothing whatsoever that is external."

Many people in California who know the Rev. John L. Maile of Los Angeles are awaiting with interested expectancy the publication of his book, "Prison Life in Andersonville." Many advance orders have been given. "The events of the story are seen through the perspective of nearly forty-seven years since the glad day of release. A sober and clarified view of the experiences described, as tested by the stern realities of life, gives an appraisement of their true value. They have been many times narrated, and are indelibly engraved on the memory. Their truthfulness is verified by the concurrent and independent statements of many survivors, and by the records of accepted history. Mr. Maile was in thirty-two months of active service before imprisonment and participated in seventeen battles and engagements; was for a time in the Signal Corps Service, and bearer of the Regimental Battle Flag; re-enlisted in January, 1864, and with his comrades marched nearly 200 miles in ten days through icy passes and rough mountain roads, and was granted a home furlough of 30 days. In May he passed an examination before a Board of the War Department, and later was assigned as Lieutenant in the 28th U. S. C. T. at Baltimore. Before the transfer he was, with a thousand others, taken prisoner in the opening battle of the Wilderness. The central event described in the book is the ending of a terrible water famine in the Andersonville prison pen by the breaking out of Providence Spring." Copies of the book may be ordered from the author at 1214 Ingraham street, Los Angeles, the price of which is $1.00 postpaid. After many years of splendid service as home missionary superintendent in Southern California, Mr. Maile is pastor now of Olivet Church Los Angeles.

CHRONICLE AND COMMENT.

The president of the Ohio Constitutional Convention is Herbert S. Bigelow, formerly a Congregational minister—one whose liberal views have had considerable opposition in some parts of the East.

In his article on "The Middle West" in the February Century Prof. Edward A. Ross remarks that the East grew faster than the Middle West through the nineties and that in the last ten years it has been gaining nearly twice as rapidly.

The financial power in Canada is steadily moving westward. For many years the Union Bank of Canada, with $60,000,000 assets, has had its main office in Quebec. It has been moved to Winnipeg. Not many years hence Western Canada will be the center of greatest influence and power in every way.

At a time when so much is being said against the trusts it may not be amiss to remember that they have done some things that are to be commended. The Steel Trust, for example, has raised wages 25 per cent since it was organized, and has spent millions to improve sanitary conditions, prevent accidents, afford relief for injured employees and provide pensions for the aged.

Japan leads the countries of the world in the number of divorces. During a recent five-year period there were 93,949 or 215 per 100,000 population. In the United States for the same period there were 55,502 or 73 per 100,000 population. In Great Britain there were 743 or 6 per 100,000 population. In the German Empire, 8,680 or 15 per 100,000. In France 8,864 or 23 per 100,000. In Switzerland 1,053 or 32 per 100,000 population.

Recent dispatches from Chicago stated the cost of living in that city had mounted to the highest in years. Butter was 40 cents at wholesale and 50 cents at retail. Eggs were 45 cents to 50 cents at retail. Potatoes cost upwards of $1.50 per bushel at retail, and $1.15 by the carload on

track. Meats were, in some cases, 10 cents a pound above last year. A large restauranteur said that tenderloins, which cost him 18 cents a year ago, now cost 28 cents a pound.

Readers of good literature will find much that is valuable in the Century Magazine for February. In our opinion it is decidedly the best publication of the month. We note a few of the articles: "Back to the Farm" by H. W. Wiley of the United States Department of Agriculture: "The Middle West," by Prof. E. A. Ross; "The Obviousness of Dickens"; Germany's Foreign Trade"; "John Fritz, the Iron Master"; "The American Undergraduate"; "The Ways of Women Ranchers," being real experiences of women in the land of the cow-boys.

The fifth annual conference of church workers in state universities is in session this week at Iowa City, Iowa. Dr. Shailer Mathews, dean of the divinity school of the University of Chicago, gives an address on "The Church's Responsibility for the Religious Care of the University Student. President McConnell of Depauw University speaks on "The Religion of a University Student from the Viewpoint of a University President." Prof. Starbuck of the University of Iowa, on "The Preparation in Universities and Colleges of Religious Leaders and Specialists." Dr. Lee, of the Presbyterian Board of Education, on "The Church's Claims upon the University Student."

The third annual New York State Rural Church Conference is to be held on the 20th of February at Ithaca, having a place on the program of the annual Farmers' week at the State College of Agriculture. Evidently there is an awakening as to the place of service the rural church should occupy. The general theme will be: "Present Day Factors in Successful Country Church Work." The president of the Massachusetts Agricultural College will speak on "What Shall the Church Contribute to the Country Life Movement?" Dean Fiske of Oberlin Theological Seminary, on "Factors that Determine the Efficiency of the Country Church." Another topic will be: "Modern Methods in Country Church Work."

A New York church announces for February and March the following series of sermons relating to present-day thought and question: "Modern Ideas of God," by Dr. A. McGiffert of Union Tehological Seminary;; "The Modern Conception of Man: Fall of Man, etc., by the Rev. Dr. Slicer; "The Modern View of Salvation," by Dr. William Adams Brown of Union Seminary; "The Reconstructive Influence in Philosophy of a Belief in a Future Life," by Dr. Hyslop, secretary of the American Society for Psychical Research; "The Bible and Modern Scholarship," by Dr. C. P. Fagnani of Union Seminary; "The Church: Its Authority and Function in Society," by Dr. Dickinson Miller of General Theological Seminary and Columbia University; "Our Intellectual Attitude in an Age of Criticism," by President Burton of Smith College.

Writing concerning the banks and the guaranty law in Oklahoma a New York Post correspondent says that no one thing has been so much discussed in banking circles as the guaranty deposit law, and each succeeding year increases the feeling that many have regarding its workings. Since its adoption three years ago the assessments on the banks to pay depositors in failed banks have amounted to $1.390,-000. The fund now has about $200,000 on hand for the next need. The State banks, which are compelled to meet the assessments, have little recourse except nationalization, and this course has been taken by a large number, with other charters pending. However, there is little probability of any change in the law, and bankers are becoming used to it to a degree. The deposits have held up well, about equally in State and nationals. The influence on local deposits is small, but the State banks get considerable sums from other States. On small town bank has $40,000 in 27 different accounts from one locality in Indiana, sent on the strength of the advertising of absolute safety and four per cent interest. The loose bank methods at the beginning of the guaranty law's operations and the politics mixed with its enforcement later have been largely responsible for the excessive losses. In Texas the guaranty law is working with less friction.

Some of the workers in the Men and Religion Forward Movement in Boston were indiscreet in their remarks concerning the pastors, judging from the Daily Transcript which says: "Though received with marked courtesy and provided with all the help they asked, whether in the form of money or men, they have displayed an impatience with their surroundings that has vented itself in speech which may be termed indiscreet, if not worse. Superfluous complaint of the attitude of the Church toward labor, pointless witticisms about the anxiety of ministers to take 'tips' in the form of wedding fees, and the presentation of elaborate programmes of 'what the churches ought to do' have wounded and almost alienated the local clergy. And it does not excuse the oratorical foolishness to say, as one visitor did, that he had not criticised any individual minister. The obvious fact is that he could not criticise the ministry as a body without attaching a share of the blame to every man who occupies a pulpit. That these discordant notes should have marred the harmony of a movement which began so hopefully is a circumstance greatly to be deplored. We do not for a moment fancy that the visiting evangelists designed or anticipated unfairness or unkindness. They aimed to "attract attention"; the easiest way to do that is to find fault with somebody; and a clergyman makes a conspicuous target for abuse or innuendo. But we can hardly blame the victims for resenting the intimation that they are unfaithful to their duties and not alive to their opportunities, and we sympathize with their contention that no man is wise enough to lay down hard-and-fast rules of "practical action" that will apply to conditions which vary more or less with every congregation. Furthermore, we have no disposition to apologize for the ministers of Boston, or to permit them to be placed in a position where they shall be called upon to justify their office. With few exceptions they are able and devoted men, working under many embarrassments to promote the larger life of the individual and the community. Before the visitors leave us we shall hope to hear a little more about those things the ministers actually do, and a great deal less about the things that somebody believes they ought to do."

DR. MADISON C. PETERS' COST-PRICE GROCERY.

Readers of The Pacific will remember the Rev. Dr. Madison C. Peters who supplied the pulpit of the First Congregational Church of San Francisco several months just before the coming of Dr. Aked. For several months Dr. Peters has been in charge of Pilgrim Church, New York. Press dispatches last month stated that he was about to open a grocery in which necessaries of life would be sold at cost. The New York Post in its issue for Saturday, Janu-

ary the 27th, had the following write-up concerning the opening day:

"Five minutes after the doors of the first cost-price, anti-retailer, limited grocery store in New York city were opened today at No. 445 East One Hundred and Twenty-third Street, the place was jammed with women buyers of the East Side. In an hour's time nearly all the stock in trade was gone, but enough good-will had been stored away to make it certain that next Wednesday's session would be a popular one.

"The intention of the new grocery store manager is to prove his theory that the city retailer is the main contributor to the high cost of living. The hold-up between the farmer and consumer, who charges a tremendous percentage for the pleasure of doing business on a wasteful scale. But the Rev. Madison C. Peter's first idea in starting the shop was that of haste to aid the consumer. So the place did not look much like a grocery store when the doors were opened.

"In the first place, only eight commodities were sold—apples, carrots, cabbages, beets, potatoes, turnips, parsnips and onions. There were no fixings in the store. A single scoop and scale, a gross of paper bags, and a half-dozen volunteer clerks compromised the whole selling arrangements, and the cabbages and the rest of the things were scattered about the floor of the room in the original sacks and barrels.

"So hasty was the organization of the new shop that even the market quotations were not fixed when the selling began, and prices were shaded or raised a quarter-cent a pound, not under stress of heavy buying, but on the discovery that a given bushel of parsnips weighed only forty pounds instead of the sixty it should have weighed, and so, to come out even, prices must be raised. Whatever profit the figures on the paper showed were expected to be taken up by the necessary overweight in small purchases. The books of the shop ought to 'break even," according to the ideas of the promoters.

"The Stock in Trade.

"The first day's stock consisted of one barrel of apples, 200 pounds of cabbage, one basket of beets, two baskets of turnips, one basket of parsnips, one basket of carrots, one bag of onions, and two sacks of potatoes. These were bought from a commission merchant—hereafter expenses will be saved by dealing directly with the farmers, where that is possible, and so cutting prices further.

"Market prices on the floor of the impromptu grocery store, if somewhat irregular, seemed to please the women purchasers who were keen judges of values. Apples, which were bought at $2.75 a barrel of 150 pounds, were sold at two pounds for five cents—a two-pound bag averaging seven fair-sized apples. Cabbage, quoted by the commission merchant at $1.90 a hundred pounds wholesale, was brisk at two cents a pound retail, and a five-pound head at ten cents was considerably larger than a fifteen-cent head at the shop around the corner. Beets, carrots and parsnips were 1¾ cents a pound; onions, two pounds for 7 cents, and potatoes, ten pounds for 25 cents. Prices at other shops not conducted on an altruistic basis were about 10 cents for three pounds.

"To make these quotations, Dr. Peters is not under the necessity of considering rent and wages, since he gets the room free, and the clerks are volunteers. Rent and wages, it may be said parenthetically, are generally considered by successful merchants who must make a living out of their business, as entering into the selling price of vegetables. Stock, too, is limited in the new establishment, and capital is free. The selling time is compressed into two hours twice a week.

"But Dr. Peters is convinced that there is a practical lesson in his experiment for those who sell and buy foods. The next session will be held on Wednesday morning, from ten to twelve o'clock."

THE PSYCHOLOGY OF THE CHRISTIAN SOUL AS RELATED TO NEW THOUGHT AND CHRISTIAN SCIENCE.

An Address by E. L. House, Pastor of Westminster Congregational Church, Spokane, Washington.

The great task of the present time seems to be an attempt to take possession of the field of psychology and uncover its magnificent riches. The attempt is a worthy one and in the end will add power and strength to the church of Jesus Christ. The new movement in psychology is not a foe, but an ally to the church.

Christian psychology is the study of the soul in its exhibition of the phenomena of the Christian life. It is the systemizing of the facts; the classifications of the activities; the formulation of the laws of the spiritual, experimental action developed under the gospel of Jesus Christ. Hence we see that Christian psychology has an unlimited range and there must be no restriction upon its action. "It is no treachery to the truth to put it through the processes that demonstrate its verity." Prescribed inquiry is the resort of tricksters and charlatans.

Two Profound Propositions.

Christian psychology, to maintain its peace and work, must operate upon two profound propositions. First, at the heart of the Christian life is the spirit of God. The new basis is not a belief in the historicity of the scriptures or the credibility of the miracles (although I believe in both) but God in experience. The stronghold of religion is what is in man himself.

If the fact of the active supernatural in Christian experience is proven, then all these other corroborative arguments easily follow. We take the position that in man's inner nature the Holy Spirit is personally present, is acting on the psychological conditions there and producing the changes going on. "God is at the origin; His action is the origin." This thought is vital. Failure here loses all.

The second proposition is that the psychic or emotional processes are inadequate to account for the phenomena that arise in the personal experiences of the Christian life. In other words, in the future there will be two forces arrayed against each other. One will be the revealed, supernatural religion of Jesus Christ, the other will be the natural religion, which will contend that every psychic experience of the Christian can be accounted for through the field of suggestion or auto suggestion.

Help is at Hand.

But Christian psychology stands the guardian of the supernatural life of God in the soul of the Christian, and is ready for the struggle which is bound to come. Help is at hand. Origen called forth Clement, Pelagius created Augustine, Tetzel evoked Luther; Calvin and Augustine begot Arminius and Wesley, Channing found his foil in a host of defenders of orthodoxy. Each mistake found its mentor, and thus it will be today in the new struggle, and there is not a shadow of doubt but what orthodox Christianity will be the "fittest."

Hence, I state with great frankness that I approach this whole study firm in my trust of Jesus Christ as an atoning

Savior and in his holy spirit in me, as the active agent of God to work out in me, the power that I may need to meet my every want, physical, psychical and spiritual. Not forgetting the fact that death has passed upon all men, and that I must come under this limitation here in the flesh. With this understanding I desire to go on and develop now the principles of healing.

Revelation, Not a Religion.

I desire to call to your attention that mental healing is not a religion. It is a revelation of God through natural law, but natural law is not sufficient to make a thing religious. And because a law is beneficent does not make it a religion. Mental healing is adapted to all people, and for centuries was the only means that humanity knew by which the body might be healed. It belongs to every tribe and to every age of the human race.

The schools of mental healing and faith cure have been numerous. All have claimed the correct system, and every one hated the medical fraternity. The one thing they hated more was one another, each claiming to have the correct system, because he worked cures. And all have worked cures, and have had some truth and all have had a great deal of error. And one of the interesting things about mental healing is that inanimate places and things have power to heal as well as men and women.

Many Wonderful Demonstrations.

Knock chapel, Ireland, has had wonderful demonstrations of mental cure; and a potato carried in the pocket has healed hundreds of rheumatism. All these things demonstrate this one principle, that the power of mind that reconstructs the body resides within the man, and that the law of suggestion reaches it whether the suggestion comes from faith in divine power or whether it comes from a potato. This brings before us this fact: That the basis of belief may be false but the result of the suggestion may be beneficent. And there are many cults today, whose premises are false, but their suggestion helpful. Many of the "isms" which are teaching mental healing (although they call it divine healing) are extremely dangerous because of the extraneous force invoked; and many sensible laymen are afraid that there is danger in the church laying its hand upon this two-edged sword.

All Have Faith as Basis.

The one system that is correct is the system that is based on demonstrable, inductive, scientific truth. It is safe for men to follow where science leads. Today science is working out a hypothesis and is reducing mental healing to a system. It is also true that all mental healing has a faith basis, whether it be religious or irreligious. The faith may be in a person, a toad, a stone, that the imagination has conceived to be inhabited by some personality of God or devil.

Now the three great facts of the universe in dealing with our subject are: First, the supreme fact of the material universe; second, the great personality that lies back of the universe, and third, the fact of human life, the focal point of all law, whether in the material universe or of the great spiritual personality back of the universe. In dealing with these problems we recognize the fact that law is universal and that there is perfect harmony. There is no discord in law. We also note that hi gher laws may modify or annul the forces of lower laws. That a lower law always behaves itself differently in the presence of a higher law from what it does in the presence of another lower law. (The law of gravitation gives way to me when I lift a chair). And we note that in the harmony of law, when the lower law seems to have been thrown into discord or its influence seems to have been abolished and its force seems to have been repealed, it is not lost, but only swallowed up in the higher law; there is no discord.

Temporarily, we may say, it has been repealed or a law of nature has been reversed.

Manifestation Called Miracle.

The early church fathers may have called such a manifestation of the reversal of law a miracle, but they did not mean by that expression "miracle" that any law was violated, repealed or annulled, but only the presence of that higher law that is expressed in the operation of personality.

We now turn to human life and note that it is body, mind and spirit, physical organism and personality. Now, this human personality contains all the laws of the material universe and all the laws of the spiritual universe. And it is in that touch that this personality has with the infinite personality that makes the difference between man and the beast of the field.

This gives man the two minds that Paul speaks of—"the mind of the flesh and the mind of the spirit." We have the conscious or animal mind in the flesh and the subconscious or spirit mind, which has its source in God, and lies underneath the conscious nature. The question now arises, which shall dominate? Shall the person dominate the machine or the machine dominate the person? Well, there are just as many reasons why the subconscious mind should dominate as there are that the engineer should direct the engine.

First Principle of Healing.

So the first principle of mental healing lies in getting the working mind to know the difference between the animal consciousness and the personal consciousness. How the one is related to the other and the determination of that relation is the foundation principle in mental healing. The physical body relates us to the material universe; the spiritual relates us to the infinite source of health and life that lies back of the universe.

The first principle in divine healing is the fact of acceptance of Jesus Christ as a savior; the regeneration of man by the holy spirit and the knowledge of God in experience. We must remember that our physical senses only perceive physical vibrations; our psychic powers receive psychical phenomena; our spiritual power spiritual phenomena.

Therefore, not until we have been born again and been quickened and developed by the holy spirit, can we claim the powers of divine healing. Unless we repent we are out of harmony with God, and, therefore, cannot commune with him. Intellectual speculations and the metaphysics of India have defined God as an impersonal principle; but the spirit reveals him as "our father."

Most New "Isms" on Wrong Basis.

In closing I reaffirm that I believe in the power of the mind over the body and that through the psychic plane we may heal ourselves of many ills without even being a Christian. I believe also that we will never meet our Lord in the truest and greatest sense in metaphysics; that the latter will and is leading many men away from the active supernatural relationship of the spirit of God in man.

We need not take leave of our sense; we need not indulge in any mental hysterics or intellectual shuffling. Most of the new "isms" of today stand upon the wrong

basis, in spite of many successes. The basis of belief may be false, even if the result of the suggestion be beneficent. The Church of Christ should step in and give to the world the right foundation for healing; she will then win many over from the psychic to the spiritual realm of living and thinking. And in so doing she will save the souls of men, as well as their bodies.

THE WESTERN FIELD SURVEY.

Representatives of the Home Missionary Societies of several of the leading denominations conducted in various Western and Pacific Coast cities a few months ago a series of meeting, one of the aims of which was to have such a survey and come to such an understanding as would make possible the carrying on of Home Mission work in a more systematic manner.

Secretary Herring of the Congregational Society gave in a recent number of The Congregationalist some of the findings and conclusions. Mr. J. E. McAfee, the layman secretary of the Presbyterian Society contributed an article to The Continent last week. We present here a condensation of that article.

The searching question at each meeting was: What are the unmet needs in this state for which the Churches are responsible? Mr. McAfee writes: "Plain speaking was the order of the day, and a finer, keener sense of Christian brotherhood was the result in every state. The patent discovery in every state was that nobody knows with any worthy accuracy what are the unmet needs. It was agreed that somebody, everybody concerned, ought to know, and to know with such definiteness that a comprehensive program may be shaped in which all the evangelical forces can cooperate. Without dissent from a single person it was accordingly agreed that the forces unite in ascertaining the facts by a method so thorough that no one responsible can be left in doubt.

"In each state an interdenominational committee was formed whose business it is during the first six months of 1912 to survey every portion of this vast and needy region. Uniform methods are adopted, so that the results shall be complete and shall be capable of tabulation. The school district is chosen as the unit of investigation. The great outstanding facts as to religious conditions will be definitely known by July 1, 1912, or as soon thereafter as the results of the survey can be tabulated and the foundation will be laid for such further investigations as shall leave no region unknown to the home mission forces, and shall afford no excuses for misdirection and duplication of effort on the part of those who sincerely desire the triumph of the kingdom of God above personal or denominational aggrandizement.

"These consultations have already succeeded in assembling the rough facts. In each from four to nine papers were presented, prepared with more or less care by those whose duties as home mission superintendents or in other offices had equipped them with knowledge. The papers covered such fields as the rural regions, small towns, foreigners, cities, mining and lumbering communities and social ministry. Some were admirably thorough, considering the available data on which they were based, but the best of them only served to emphasize the need of the comprehensive survey determined upon. No one should attempt to particularize until the facts to be secured by the survey are available.

Rural Regions Without Religious Ministry.

But at least two great facts are apparent already; the gathering of the detailed facts will only make it possible accurately to define what cannot now be in doubt. This preliminary effort was called a 'neglected fields survey.' The neglect was discovered, a good plenty of it—or a bad on the soil—are said to be in the real sense of the word rural Churches. Kansas is a great agricultural state, settled in considerable part for more than a generation. But states contiguous to Kansas; many Lutheran and Roman Churches with resident ministers are out on the soil in North Dakota; Mormonism is said to be organized in every rural community where the hierarchy holds sway. But the Churches commonly known as Protestant and evangelical seem impotent before the rural problem.

Even in Kansas it was asserted that none of its comparatively numerous rural Churches pretends to aspire to the standards of community effectiveness which are established for the rural Church by the modern country life movement. In one consultation the writer of the paper to whom was assigned the topic of rural need announced at the start that since there are no rural Churches in his state he would discuss general rural conditions throughout the United States, which he proceeded to do, drawing largely upon his memory of a boyhood in the country 'back there.' One superintendent declared that rural regions must in the nature of the case be met by the long reach from the towns, since the population is so changeable in the country that no denomination dare risk its property in a community where its constituency may move out within a few years to be supplanted by people of some other religious connection. To this pass, at least in the judgment of this superintendent, has our divisive method of building up the kingdom of God brought us!

"And yet every one of these vast commonwealths is increasingly agricultural; agricultural values already predominate over other in every one of them. The best our Protestant evangelical program has to offer these great states is that their predominent agricultural population may, when able and disposed, ride back home over a stretch of four, ten, twenty-five, fifty or sivty miles, basking in the consciousness that their spiritual needs have been served.

"Of course there are some school house appointments with occasional preaching in the country; there are some more or less permanent Sunday Schools organized in some of these school houses. Of course, also, these conditions of rural life are vastly different from those of the more compact communities of the wast. The superintendent quoted above is right in his characterization of the rural population; in many regions it is in a state of constant flux. But if the best our combined evangelicalism has to offer the great national granary west of the Missouri river is the inrifferent "reaching out" of the town Church to the surrounding agricultural population, failure would as well be accepted now as later.

Towns with Too Many Churches for Their Good.

"The second fact wholly apparent even now is that the towns show a lamentable absence of statesmanship in the distribution of the Church agencies. It is perfectly evident that the Churches have in the past shown far more concern for denominational advantage that for the spiritual welfare of the community. And even where a criminal motive has not played the mischief, a blundering, divisive policy has completed the tale. The Frenchman say that a blunder is worse than a crime. Sometimes he would

seem to be right. Certainly good intentions in the way of Church building have cursed many a community both East and West.

"Is the Western home mission field then overburdened? The discussion is fruitless until there is some agreement as to what constitutes overchurching. The home mission superintendent who maintains that no community is properly churched unless it has a church of his particular denomination—as a few still maintain, and perhaps use some of your home mission money in carrying out the idea—will, of course, find little overchurching. One superintendent would not agree that a community of 3500 is overchurched with fourteen churches and fourteen resident pastors and a $25,000 Y. M. C. A. building, of course erected in the existence of three churches in a community of 500. Every community is said by many to need at least two or three Churches so as to keep up that degree of rivalry in Church work which is supposed to be required for spiritual health Competition is a principle for which there is much determined contention among leaders in all the Churches—the Presbyterian not excepted.

"What therefore shall decide the question of overchurching? Travelers have seen queer things from their Pullman car windows as they were whirled through the great Western states, and have come back home with some conclusions which the facts now being sought are greatly needed to show ridiculous. The question of spiritual destitution, on the contrary, in any community cannot be answered by counting the church spires from a car window. And, on the other hand, the terrible spiritual destitution of a community afflicted with four dead Churches cannot be cured in this day of grace by the violent thrusting in of a fifth Church organization.

"Yes, upon any rational definition of overchurching, towns in the West are overchurched. The conditions do not compare, of course, with the disgraceful duplications and competition in the East and Middle West. But even in the comparatively new communities of the West there is sometimes such a blundering distribution of the forces as to lodge an indictment against all our denominations. No Church's record will bear scrutiny. Even those denominations, like the Presbyterian and the Congregational, which are always forward in their scorn of sectarianism, have shown themselves at times flagrantly sectarian. The Methodists and Baptists have sometimes declined to have any part whatever in the numerous comity movements inaugurated in these states. The Disciples, announcing the holy purpose of bringing the followers of Christ into union, have at points only succeeded in creating new divisions in the community, worse confounding the existing confusion. The smaller denominations have each of them, contributed their share to the unseemly strife. There are time of confession, and confessions were freely and contritely made at these consultations. The fruits of repentance are not long to be deferred. Indeed they are already appearing. These leaders have never before been together, and certainly have never before discussed so thoroughly and dispassionately vital questions which have up to now kept them asunder.

No Recrimination Now; Only Honest Remedying.

"The national home mission boards are together in spirit and with growing definiteness in organization. The existence and remarkable activity of the Home Mission Council is the demonstration. The leaders on the field are already capable of doing what is here recited. Some of the laity are wholesomely outraged by the present conditions both East and West. The time has come to leave off vituperation. Both the pot and the kettle are black; so that question is settled. Now is the time for constructive sentiments among home mission leaders. Each is helpless in relieving the present condition without the cooperation of the rest. The national boards are impotent if the ecclesiastical agencies on the field block progressive plans. The superintendents on the field are impotent at many points—as one of them expressed it. 'We are simply cogs in the machine, and so long as the machine grinds its present grist we must grind with it.' The people must move—at least allow themselves to be led. There must be cultivated in every community such a sentiment as will scorn rather than encourage and pettishly demand the perpetuation of the present competitive system.

"Home mission money is being wasted to-day. Some of us who feel we have reason to know think it is sometimes wasted scandalously, for the simple reason that there is so little of it. Each national board's treasury has been maintained on so skimped an allowance that the stupendous task of reaching adequately the rural regions has been found impossible, and so all have been compelled to strike for the strategic center, the town which every street-corner philosopher is confident will the day after tomorrow be a metropolis. Each denomination has been feverishly crowding into these boom towns. In the larger proportion the boom has collapsed, but the Churches are there, disheveled in the collapse, but there all the same. Thus in this enterprise, as always, the hand-to-mouth method has proved wasteful. The national boards are shaping policy of cooperation which will economize so far as possible the present meager resources and will reveal the utter inadequacy of the present provision of funds for the home mission enterprise."

MIDWINTER ASSEMBLY MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

Mary E. Bamford.

Among the ladies who filled the auditorium February 1, to hold the Midwinter Assembly of the Mount Hermon Federate School of Missions were Mrs. O. W. Lucas of Berkeley, vice-president and treasurer of the Congregational Home Missionary Union, and Miss Laura N. Richards of Saratoga, president of the Northern Cal. Branch, W. B. M. P. There was a table of Congregational missionary literature, too, and Rev. Mr. Hinman added to the color of the scene by bringing one of China's new flags, which was perched high on the big organ. The meeting was presided over by Mrs. R. E. Beach of Oakland, chairman of the executive committee of Mt. Hermon Federate School of Missions.

Rev. Geo. W. Hinman, Pacific Coast secretary of the Congregational American Missionary Association, was one of the morning speakers on China. Mr. Hinman said that in China a great intellectual and moral renaissance had been going on for fifteen years. The failure in China of the reform edicts of the emperor in 1898 was said by Mr. Hinman to be due to the fact that the attempt was made to change the nation from the top downward, instead of from the bottom up. The old Manchu system stands for heathenism. The present revolt does not imply a desire to have China for the Chinese, but is a desire for freedom. Mr. Hinman stated that the president of China, Mr. Sun, was converted in Honolulu, baptized by Dr. Hagar, and received into a mission chapel in Canton. When Dr. Sun

was in San Francisco he said we thought it wonderful that within three hundred years after Christ the Roman empire had a Christian emperor, but now, only one hundred years after the beginning of Christian work in China, that country has a Christian president. Many Yale graduates are in Mr. Sun's cabinet. On the Manchu side, Yuan is a friend of the missionaries. The leaders in the Turkish revolution were infidels, the leaders in the Russian revolution mostly atheistic, but in China the leaders are sympathetic with Christianity.

Mr. Hinman's address was very interesting. He was followed by Dr. Bentley, Coast superintendent of the Oriental Missions of the Christian denomination. Dr. Bentley also had China for his theme. He said that there are six big members of the family of nations. All the others are little nations, and are supposed not to speak above a whisper. But the New China means a seventh big member of the family. The latest born is to be the big brother. Now we can sing, "We are seven!"

This revolution means first, a tremendous addition to democracy. China is essentially democratic. Von Humboldt said that in 200 years there would not be a monarchy left in the world. It may prove true, in eighty years from now. 2nd, China will assist the reign of peace. The military profession in China has always been disreputable. 3rd. It means disarmament at the earliest possible moment. 4th. It means a help to Christianity. The New Testament is on the government list of books recommended to the schools in China, and that is more than we can say here.

The forenoon session closed with a noon-day praise service, conducted by Mrs. B. B. McLellan of Stege. A delightful luncheon was served by the Christian church ladies in their beautifully decorated dining-room, where pink candles burned on the table for the Mt. Hermon committee.

The afternoon session began with an interdenominational service of prayer for Home Missions, conducted by Dr. T. A. Boyer, pastor of the church. This was followed by a "Round Table," led by Mrs. George Miller of San Jose, on the first chapter of the text-book, "Conservation of National Ideals." The speakers, who knew their lesson beautifully and could hardly stop talking, some of them, were Miss McComber of San Jose, Mrs. W. M. McClure of Berkeley, Mrs. N. S. Hanson and Mrs. C. A. Westenberg.

Then followed two very interesting addresses on Immigration. The first was by Dr. T. K. Padelford, who is here from Boston to help conduct the Baptist Men and Religion Forward Movement. Dr. Padelford said that now in the United States there are nineteen million people of Anglo-Saxon descent, and eighteen million of Teutonic descent. It is impossible for California to conceive how flooded the East has been with immigrants. Every moment of the year two Europeans step on American soil. What does it mean to us? It is the church's greatest opportunity since Christ came on earth. Italians comprise the largest number of immigrants to the United States. The second largest are Jews. Dr. Padelford has the conviction that the next great problem is to re-Christianize eastern and southern Europe. One authority says that the time is going to come when America will be ruled by the Italians. In the veins of the Italian runs the blood of the Caesars, and the Caesars conquered the world. If the Italian, or anybody else, is going to rule America, we want him to rule it as a Christian. "Do you want me to tell you the greatest difficulty in the way of work for foreigners?" asked Dr. Padelford. "It is the closed heart of the American people. Yet when our forefathers were savages, it was an Italian who came and gave us the gospel."

Rev. Robert Newton Lynch of Petaluma, manager of the California Development Board, spoke on "Immigration and the Missionary Problem," as it applies to California. He declared it the most vital problem that faces the State. It has been Mr. Lynch's duty, on behalf of the commercial organizations of the State, to make investigation to discover what is coming with the opening of the canal. The past year, Mr. Lynch has spent a thousand dollars a month in investigation. The result seems to him more hopeful than was thought. The foreigner has helped, more than hindered us. In California the great problem is to get a sufficient number of European farmers. The European farmer knows how. He is willing to be a rural citizen. Ninety per cent of foreigners come because their people in the United States write to them and often send them steamboat tickets. Mr. Lynch spent the entire summer in Europe, getting the opinions of experts, finding out what the steamship companies mean to do, etc. He discovered that we are not going to have nearly so many immigrants as we thought. Mr. Steiner, whom Mr. Lynch has invited to come to California and speak, says that California will receive people from the old countries in proportion as the foreigner in California is active in bringing them here. At the international exposition in Turin, Mr. Lynch was interested to watch the people who came to visit it. They were an intellectual class of people. The farmers were intellectual, most desirable. The pull of the North Italian in California will bring other north Italians. At Ellis Island the officials spoke highly of the Christian work done among immigrants by the representatives of the women's home mission societies. Mr. Robert Watchorn, at Los Angeles, recommended that kind of work. We are going to try to protect California immigrants from being swindled by land propositions. Give the immigrant every sympathy. Break down barriers. It is for the church to do ten times as much Christian work among immigrants as now. The missionary problem is no different from reaching anybody who is not a Christian.

Dr. Hugh Gilchrist, manager of the Mt. Hermon Association, made an address on the "Young People's Movement at Mount Hermon." A school of Christian service for the training of young people for work in their churches will be held at Mt. Hermon the entire month of next August. Great results are expected.

GOD'S MIRACLE.

Oh! do not pray for easy lives.
Pray to be stronger men!
Do not pray for tasks equal to your powers.
Pray for power equal to your tasks!
Then the doing of your work shall be no miracle.
But you shall be a miracle.

The universe, O God, is home,
In height or depth, to me;
Yet here upon Thy footstool green
Content am I to be.
Glad when is opened to my need
Some sea-like glimpse of Thee.

—Lucy Larcom.

Great hearts have largest room to bless the small;
Strong natures give the weaker home and rest.

—Lucy Larcom.

Among the Churches.

CALIFORNIA.

Suisun—The Sunday-school attendance last Sunday reached high water mark with sixty-one present. The new pastor, Rev. F. M. Washburn, and his wife take up their residence in Suisun this week, although their work began here Jan. 15.

Corona.—Mrs. Chester Ferris, wife of the pastor, passed to the higher life January 30th. She had been ill with tuberculosis for six years. Hers was a character of unusual sweetness and courage which was a ministry of blessing to all who knew her.

Oakland, Market Street.—The new building is now so far along that the services are held in the lecture room.

Oakland, Fruitvale Avenue.—The average attendance at the Sunday-school for some time has been one hundred more than it was a year ago.

Santa Ana.—The reports at the recent annual meeting showed a year of aggressive work. During the year there were 103 accessions to the church, 52 on confession of faith; 5 on renewal of confession; 46 by letter. $4,000 was raised for home expenses, $1600 for benevolences. A Japanese branch has been organized with Mr. Kuko Fujito as pastor. January 12 the Rev. Reginald J. Campbell was the guest of the Brotherhood of the church at a banquet and addressed a large union audience in the evening. His presence and inspiring words made a profound impression upon the community.

Sonoma.—Splendid improvements have been made in and about the church property. The building has been painted outside, cement walks laid from the street to the doors, a sanitary bubble fountain is being installed, funds are being collected for the erection of a stable on the parsonage lot; a band of some thirty pieces has been organized and is now rendering suitable service; an enthusiastic cadet corps is in active operation, which together with the basket ball teams both of girls and of boys, keeps the pastor in first class athletic trim. There have been several additions to the church during the past year. All debts are paid and prospects good for the coming year. A. B. Roberts is pastor.

Sebastopol.—The usual audience greeted Rev. Huber Burr, Sunday-school missionary, last Sunday morning, and was largely composed of church members, numbering about seventy-five. Of these, Mr. Nickerson, the pastor, counted only seventeen who were members when he began work here about a year ago, the others having been received to fellowship during the present pastorate. The Sunday-school reached the 100 mark last Sunday. A Coffee Club is being started in the town, and though not directly connected with our church, much support is being derived and encouragement given by the activity and interest of our pastor and other members of our church who see in this an opportunity to supply a substitute for the saloon, and for the hotel and restaurant with bar attachment.

San Francisco, Richmond.—A reception was tendered the members of the vested choir at the home of Mr. and Mrs. Graeber Thursday evening of last week. Mrs. Cull, wife of the pastor, read a poem entitled "The Richmond Congregational Church Choir." Its originality, cleverness and good-natured sallies, brought forth much applause. A unique feature of the evening was that of an improvised cafeteria. Over the door of one of the rooms the inscription had been placed: "Cafeteria open at 10:30." The guests were busy wondering what it could mean. At exactly 10:30 the doors opened wide and there was the hostess, properly attired for the position, in charge of a long table which fairly groaned under the weight of delicious eatables. Service was in real cafeteria style down to the ticket of prices for the viands. The host acted as cashier, having previously supplied the necessary wherewithal to meet the cashier's demands. The guests had been wondering what new sort of game was to be played. Their surprise was complete and entirely agreeable. Around the board a most happy spirit prevailed. The genial spirit of the host and hostess was infectious and the guests enjoyed themselves to the full to a very late hour. The storm raged and the winds blew without, but peace and happiness reigned within the household. After supper speeches were made by the pastor and many others.

NOTES AND PERSONALS.

Only good things were said about the Gipsy Smith meetings at the Monday meeting of the Congregational ministers of San Francisco and vicinity. It is expected that the Rev. Dr. Cull will give a paper next Monday.

Miss Jessie Goddard Scudder and Dr. George Garthwaite Fisher of New York were united in marriage in the Church of the Ascension on the 1st of January. The bride is a daughter of the late Rev. W. H. Scudder and of Mrs. Mary H. Scudder of Petaluma.

The Men and Religion Forward Movement will conduct a campaign in Northern California, beginning next week. Mr. Fred Smith, the campaign leader, will speak at a mass meeting in San Francisco on the evening of the 23d. Raymond Robins, the Chicago social service worker, will be one of the campaign speakers. The Rev. Dr. Clarence A. Barbour, the Rev. William A. Brown, Rev. David Russell and Mr. John L. Alexander are among others named. The latter is an experienced man in work among boys.

The far-famed Labrador missionary, Dr. Grenfell, will give a lecture on the Earle Foundation, Pacific Thealogical Seminary, in the First Congregational Church of Berkeley Thursday evening of next week. A second lecture will be given, probably on Sunday afternoon in Harmon Gymnasium on the University grounds. Friday at 11 a. m. Dr. Grenfell will address the University students. Sunday morning he will speak in the First Congregational Church of San Francisco, and Sunday evening in the First Church of Oakland. The latter address will be concerning his work in Labrador and will be illustrated by stereopticon views.

The Rev. Dr. Aked of the First Congregational Church of San Francisco will give two Sunday evening sermons to illustrate "The Difficulties of Unbelief and the Passage from Atheism Toward Faith." The first, next Sunday evening, will be on "John Stuart Mill—a Saint of Rationalism." The following Sunday evening: "George John Romanes—or the Gropings of a Biologist for God." These will be followed by two sermons intended to exhibit the positive contribution to religion made by two of the great-

est thinkers of our day, representing the best brains of America and Great Britain. The first of these will be John Fiske's Man's Destiny in the Light of His Origin." The second: "The Creed of a Man of Science: Sir Oliver Lodge's Confession of Faith."

WASHINGTON.

Spokane, Westminster.—The Church had 77 additions last year. The membership January 1st was 948.

Deer Park.—The Rev. Chas. H. Burdick, recently of Bellingham, has entered on the pastorate at Deer Park.

Port Angeles.—Reports at the recent annual meeting showed good conditions in all departments. Stephen Smith is pastor.

Monroe.—A new Sunday-school and social hall has been added to the Congregational church building. The aim is to make it a center for community work among young people. An electric circuit has been put in for stereopticon and moving picture use. The Rev. M. A. Frost is pastor at Monroe.

A BUSY FIELD DAY.

Huber Burr.

Editor Pacific:

Some of our praying and paying supporters have frequently asked me to address them occasionally, briefly, through our church paper, that they may keep in touch with our Sunday-school missionary activities. To this end I therefore ask space for the summary of one busy day in the field.

Beginning with Sunday-school last Sunday, at Santa Rosa, the missionary enjoyed the opening exercises, and responded to an invitation to address the school, and later visited the classes in session. Shortly before 11 a. m., he took the electric car for Sebastopol, arriving at the church just a few minutes before time to preach the sermon. He found a church full of people, with a large number of boys and girls present, and an interest considerably above the average. After luncheon with the pastor's family, and in company with that earnest brother, the Mt. Vernon school was visited, where a Sunday-school was started with a small attendance owing to mistake in announcement. Next Sunday, we are told, there will be from 25 to 30 present. The evening was occupied a couple of miles further along, on the same electric line, towards Petaluma, at Hessel school house, where an audience of fifty greeted the missionary, many young people being of the number. The interest was most gratifying; and as there was some earnest expression of securing some sort of permanent church work there the missionary accepted their urgent invitation to have another service the following Sunday night. Returning to Santa Rosa on a late car, sleep and rest began about midnight, to be interrupted only by the necessity of early rising to take the six o'clock morning train back to San Francisco. From this brief account our friends will see that there is nothing very startling, nothing very flowery, about our work—and certainly not in the telling of it thus. It is mostly earnest planning; continued praying; frequent profitless prospecting; and occasional successful planting; and, now and then, a most bountiful harvest, in one way and another,—a school gathered together; or a community organized into a Congregational church; or a soul won for Christ. The physical and mental strain is oft times wearing; but it is a work full of compensating rewards far in excess, often, of the faith and hope of even the most optimistic.

The Home.

"THAT LITTLE CHAP O' MINE."

To feel his little hand in mine,
  So clinging and so warm,
To know he thinks me strong enough
  To keep him safe from harm;
To see his simple faith in all
  That I can say or do,
It sort o' shames a fellow,
  But it makes him better, too;
And I'm trying hard to be
  The man he fancies me to be,
Because I have this chap at home
  Who thinks the world of me.

I would not disappoint his trust
  For anything on earth,
Nor let him know how little
  I just naturally am worth;
But, after all, it's easier,
  That brighter road to climb,
With the little hands behind me
  To push me all the time.
And I reckon I'm a better man
  Than what I used to be,
  Because I have this chap at home
  Who thinks the world of me.

CONVERSATION AND THE CHILD.

One factor which enters largely into a child's life in determining his future welfare is the influence of his mother's daily conversation. Spend a short time with some child acquaintance with this thought in mind and you will be able to form a fairly good picture of his mother and the range of her mental vision. There are tricks of English, correct or incorrect use of language, that speak in more ways than one of the mother's culture or lack of it.

This thought was suggested by the remarks of a precocious little fellow not quite six years old. He came to return a borrowed book, one of the late novels, and as he handed it to me he remarked, "I tell you, I liked that book." Knowing that it was the custom in his family for the mother to read aloud and comment on the reading, I said, "Well, tell me why you like it." After a moment's thought he replied, "I don't know just why, but somehow the style of the books appeal to me."

I was very much amused over the incident; but it is none the less true that that child is one of the fortunate few who are acquiring a literary bent of mind unconsciously. And when future years shall reveal to us his more mature thoughts on the great issues of life we shall un-

doubtedly forget the mother and her influence and place him in the list of those whom we term prodigies. For prodigies sometimes develop from very ordinary children.

What others say to us determines in a large measure the direction of our minds, and we grow into the image of our thoughts. This being true, what can one expect of the little child whose mother is constantly filling his mental world with fear thoughts, and scold thoughts, and sick thoughts, instead of the good, wholesome, optimistic thoughts which convey happiness and give the child a grasp on a higher mental range of vision?

In childhood habits are formed which determine character. How important, then, that the mother who is so constantly with her child should realize this and by her example as well as teaching train the child in the best way. For youthful impressions are the most lasting.

A successful teacher once said to me, "Oh, that my parents had used good English! Many times a day I find myself speaking incorrectly from force of my early home environment." Years of study had not erased those early incorrect phrases from his mind. The art of expressing one's thoughts in good English is surely something that every mother could learn in these days of books and magazines on every helpful subject.

Every true mother wants her child to be perfect according to her standard of perfection. Yet she will keep constantly before her children their faults and all the dreadful things they ought not to do, and then wonder why it is that her children have a tendency to do so often the things which are wrong. Children are natural imitators, and if they have only their faults and misdoings held up to view, who is to blame if they model their young lives after the pattern which is so constantly before them?

We older people fully realize the stimulus which comes to us after conversing with some friend who seems to ignore our many weaknesses and dwells only on our good qualities and their possibilities. The mother should grasp this truth and form her conversation so that the little people may have their attention directed not so often to their wrong doings, but rather to a superior side where the ideal has the most prominent place in thought and speech.

It will take years of thoughtful work to bring about only a small part of what the mother may desire for her child. Yet in all this work there is a beautiful compensation. For it is a great natural principle that we receive as we give. Therefore, the mother who has improved her English for the sake of her child; who has trained herself to omit from her conversation all the harmful, gossipy and sensation suggestions; who has taught her child to look for the best qualities in others and to bear the troubles of life philosophically, and with a strong faith in the belief that good shall in the end prevail over the wrongs and sorrows—that mother is the mother who is beautiful in the traits of character that make us revere womanhood.

Happy the man or woman who can look back to such a mother, a mother who by her daily life and conversation awakened a desire in the child's mind for the good, the true and the beautiful.—Frances Bowman in The Continent.

ONE WAY THE WIFE HELPS IN THE HOME.

By Expending Money at Her Disposal to Best Advantage.

Woman's days are made up of little things. This is particularly true in the spending of small sums of money. She spends 5 cents here and there, then a dime, quarter and dollars, until it grows into the tremendous whole. There should be perfect system planned in buying, writes Mrs. Alice Kitchell Kirk in the New York Press. Much depends on the manner or style of living whether you should buy in large or small quantities. Work out some system between the "hand-to-mouth" style of living and the buying in too large quantities which may mean waste. Marketing is an art. We had better say to market well is an art. Buy food in season as nearly as possible. If you purchase only a little buy that which is good and use every bit of it.

It is the little wastes that fill the garbage can; and where this is true there is something wrong with the system of keeping accounts. In olden times women thought and thought before they spent, often making the spending a burden. Now women often spend and then do their thinking afterward. There should be some happy medium. With more than 200 women at a lecture at various times I have never found half a dozen who keep accurate accounts in the home. A French woman in the audience brought me her entire record for seven years' housekeeping, which showed careful management.

There are many ways of doing this, but one of the simplest is a card index system, on which the expenditures for the day—not itemized, but headings—may be quickly noted and footed up at the end of the week. This is absolutely necessary for system and economy in the home. It is true that all members of the family must unite in this if it is to be successful. They must all agree upon a universal or given standard of living.

It is better to divide the income to cover the necessary expenditures, and then try to live within it. The figures must be before you or you will find waste and more waste.

One housekeeper said to me after I urged her to try system, "I found I was not losing on my regular expenditures, such as groceries, etc., but my miscellaneous was appalling." Seventy-five cents today, another tomorrow, and for a month or a year it means much loss. A prominent business man told me recently that if his business were run as slipshod as his home he would go into bankruptcy within a year. An economical household, and not a stingy one, makes a successful and contented home.

Here is our Housekeeper's Creed, which might be cut out and posted where it could be seen often, and if lived up to would help much toward greater "system in house management":

"I believe housekeeping and cooking are, and should be, interesting and worthy work, and that the majority of women would enjoy them if they had the opportunity to know more of their science. Homekeeping must be considered elevating, the highest art, and not a mental and brainless occupation.

"I believe before marriage every woman should show to the man whom she is to marry that she thoroughly understands the work of making and keeping the home on a perfectly systematic and business basis, as much as the man has shown her that he has a profession or business capable of providing the income for the maintenance of home and family.

"I believe that marriage is a life partnership with mutual interests, as well as love, a partnership of square dealing and equally shared responsibilities, and it should not be entered into for any other motive."

It is reasonable to suppose that the young woman should be able and willing to keep house as conscientiously as she had taught school, music or has used the typewriter.

Can you use the salary of the young man wisely, economically and so that each of you may live comfortably, besides saving a little?

I believe homemaking, housekeeping and all that goes with it is not drudgery, is not a narrow sphere for the woman, but that it is the very highest type of living.

A STORY OF REVOLT.

"'Wipe your feet, papa!" called the eldest daughter, as, wet and muddy, her father stumbled up the steps to the front porch. "Papa," accordingly shuffled his feet diligently on the wire mat; then he stepped on a strip of carpet on the porch, and by contorting himself into strange shapes wiped the edges of his soles comparatively clean.

"Don't hang your wet coat there!" called his wife. "The water will ruin that chair." Accordingly, papa gathered up his raincoat and carried it up to the bathroom.

"O mamma," wailed the youngest daughter, "look at the mud he's leaving on the stairs! And I just washed them myself!" But papa, standing on one foot and hopping about like some damp, gigantic stork, was putting on his slippers in the bathroom. Then he changed his clothes and came downstairs.

"Did you change your clothes, dear?" inquired his wife, sweetly, while she looked at the chair in which he sat with speculative eyes. Papa growled and turned over a sheet of his paper, for he knew all about that question.

Presently he yawned and rose. He walked over to the sofa, heaped with pillows, and lay back luxuriously just as the middle daughter came in.

"O papa," she said, "you're spoiling the sofa pillows! You're lying right on them!" Papa sat up.

"What's the sofa for?" he asked, mildly. By this time his wife had come in, and was standing by the side of her indignant daughter.

"Certainly not to treat as you're treating it," she said. "If you want to take a nap, why don't you go upstairs and lie down on your bed?" Papa rose.

In a voice no louder than usual, but with something in it that thefamily had never noticed before, father addressed the assembled women.

"Take those pillows up to your rooms!" he said. "This sofa is going out to the wood shed. There's no room here for useless things." He dragged it out, and left consternation in his wake.

"What do you mean?" demanded his wife. Papa looked at her, and she began to grow uneasy, although he did not say anything.

"Go up in the bathroom and get my raincoat and shoes!" he directed. "One of you girls, I don't care which." The girls looked at each other.

"Go!" said papa. The youngest daughter went. Then papa sat on a sacred chair and put on his shoes. The slippers, one inside the other, he handed to the oldest daughter.

"Take them to the bathroom," he commanded. The oldest daughter stared. Then she started to say something, but thought better of it, and, taking the slippers, departed, holding them as if they might bite.

"Now," said papa, "I'm going down to the office. You can pack up what you like. We're going to store this truck and go to a hotel."

"Why, papa!" It was a chorus of alarmed voices. But papa was firm.

"One thing is certain," he said; "we are through with this foolishness. Either you'll make this place homelike, beginning tomorrow morning, or we stop housekeeping. That's all."

Then he departed in the rain. When he returned his slippers were in the hall, and his favorite chair, with the evening paper on it, was stationed under the light. The family had gone to bed.

Papa put on the slippers, placed his feet on a chair, and began to read.—Galveston News.

Our Young People

THE PINK STRING.

"Peter," said his mother, "I want you to do a little errand for me."

"Yes, mother; tell me quick, for it's most school time."

"You will be sure and not forget?"

"Oh, mother, Jack Ray's been telling me that whenever he has an errand to do, his mother ties a string 'round his finger. That keeps him in mind every time he looks at it, that he has something to do. Did you ever hear of any one doing that?"

"Yes, many a time. So you would like a string?"

"Yes. Here's the string bag, and here's a nice piece of pink string."

"Now, then"— As she tied it on his finger mother told him what she wanted him to do.

"And, Peter," she added, "be sure to speak very politely when you ask it."

"Yes, I'll remember."

"I know you always mean to be polite, dear, but you sometimes forget, as all little boys do. Good-bye."

She kissed him and he hurried away, soon joining some other boys on the way to school.

"What's that on your finger?" asked one of them.

"Oh, that's because I have an errand to do so as to make me think of it."

But, as he gazed at it, what was the errand, anyhow? In his interest in watching the string tied on ,he had only half listened to what his mother had been saying, and now the most he could remember of it was that he was to be very, very polite.

"I can do that, anyway—to everybody. And perhaps, if I do it all the time, I shall get to thinking of the errand—Oh, please excuse me, I didn't mean to."

In his hard thinking he had run against a big girl as he was turning into the school yard.

"Peter, said she, "you're such a polite little fellow that it's easy to excuse you."

"A good thing to say of a boy," said one of the teachers who was passing in. "Keep it up, Peter. Good manners are a great help to a boy in going through life."

"If they'll only help me to remember that errand," said Peter to himself.

He did remember the politeness. He stood up to give a girl his seat on a crowded recitation bench. He said his best "please" and "thank you" when he went to the

teacher's desk to ask about an example, all the while thinking,—

"If I'm very polite, p'r'aps I shall think of the errand."

At the close of school, the teacher said:—

"Who will carry a book with its marked lesson around to Johnny Park's house? He is sick, and could not come to school today."

"I will," said Peter, rising in his seat as he spoke.

"Thank you, Peter. I might have known you are just that kind of a boy."

He had to go several blocks out of his way to do it. No remembrance of his errand came into his head as he left the book at the door, with a polite inquiry about Johnny; and he walked on slowly, doing his best thinking.

He passed a yard in which were many beautiful flowers. A lady was inside whom Peter had sometimes seen talking with his mother, so he raised his hat at her with a very polite little bow. She smiled at him, and then said:—

"I wonder if I couldn't get you to do something for me?"

"Of course, ma'am," said Peter, again taking off his hat. "I shall be very glad to do it."

"I am cutting some flowers to send to a sick woman," went on the lady. "Mrs. Hale told me about her"—

"Oh, that was it!" Peter flung up his hat and capered about for joy.

"That was what?" asked the lady, with a smile.

"My errand. Mrs. Hale's my mother, and you're Mrs. Garde; and mother told me to come here and ask you, very politely, if you would let her have some of your flowers to take to the sick woman. She tied this pink string around my finger so I wouldn't forget. But I did forget, all but the politeness."

Mrs. Garde laughed as she put a wonderful bunch of flowers on Peter's arm, saying as she did so:—

"If you hadn't taken off your hat so politely, I shouldn't have thought of asking you to oblige me."

"Will you please to excuse me for not taking it off to say good-bye? You see, my hands are full."

"Oh, my dear boy, you did remember, didn't you?" said mother, as he laid the flowers before her. "We will try the string again."

"Mother," said Peter, gravely, "it was not the string at all. It was the politeness."——Sidney Dayre in Christian Register.

HOW THE CARNATION GREW.

Once upon a time, many hundred years ago, when the world was still very young, a tiny, tiny seed was dropped and it got buried deep in the ground. It was such a little seed that I doubt if you or I could have seen it, but still it was a seed, and contained all the germs of what it might become later on; for you see our sight is not quite perfect enough to be able to discern such a tiny thing, so we must always know that it is not only the things that we can see and hear that are of importance.

Well, as I said, this little seed was buried very deep down, and it felt just a little frightened, because it was all alone and knew that it must get up to the surface and see the world, but there was nobody to help it, and it felt so lonely. Just as it felt inclined to give up trying at all, it felt a warm rain drop that had trickled through the earth and that had, no doubt, been sent just to help it, for the rain drop said directly, "Oh, little seed, I have come to feed you and make you strong so that you can find your way up." The little seed put out a little hand to seize the rain drop and this made its first white thing that a seed puts out.

So it went on. From time to time other rain drops came and the little seed struck out little legs to get down to the rain that went past, and its body was growing longer and stronger, and it felt that if it only kept on trying, trying always, its head would soon reach the surface of the earth. But of course it did not know whether it was near the surface or not, because what means did it have of telling? Sometimes its heart beat so with joy at the mere thought of seeing light, that it threw the earth about in all directions, and made for itself ever so much room to go on expanding out. A seed is like every other living thing, the space it makes for itself by a good thought belongs to it forever.

Well, one day, when the seed was working hard as usual, it heard a sound over its head, a voice saying, "Why, here is something growing up in my garden; do come and look, mother, whatever can it be?" And another voice replied, "Don't touch it, dear, let it be for a day or two and then we shall see what it is." Now the little seed felt sure it must be one of the hairs of its head standing on end that had actually and truly got to the surface. This thought rejoiced it so much that it sprang as hard as it could, and then it knew by the cool air that at last it was above the ground. What joy it was after the effort and struggle, to feel it had accomplished some part of its work, but not all, for the sed knew that its task was to make a beautiful flower.

When the gentle warm rain came down it said, "Ah, dear friend, I see you are getting on; I have helped you as much as possible, but now you must look to the sun. though I will still aid you, if I am able to."

"Oh, please do, kind rain," said the little plant (for now it was no longer a seed), "I never could have grown if it had not been for your help." "Good," said the rain as it ran into the earth, "you will be beautiful as you have gratitude and real beauty is only made up of good qualities."

And now the little plant grew ever so quickly and every morning the sun sent down a beam to rouse it up. The beam always said, "Wake up, little plant, the sun has sent me to call you; there is plenty of work to be done, you are not full grown yet."

There were lots of things the little plant used to wonder about, and that made its head grow so large that at last its green calyx could keep it in no longer, and then the little seed developed into a most beautiful carnation.

"Bravo," said the sunbeams the first morning that it was opened, "you do us credit."

"Good morning," said the little bee, "glad to see you open. Most of the flowers are disgracefully late this year, and have given us no end of trouble."

"Good morning," said the butterfly, "you are very handsome and your pure color shows up my marking very well," and she sat contentedly on the beautiful flower.

Then the soft west wind came and kissed the carnation and said, "I have been sent to waft your sweet scent as far as I can, because you are beautiful and fragrant," and the carnation bent to the west wind and swayed gently with her.

"Ah," said the carnation, 'I am glad I did my best, it is sweet to be a beautiful flower."

He most values human sympathy who most feels its need.

WISDOM.

Every other quality is subordinate and inferior to wisdom, in the same sense as the mason who lays the bricks and stones in a building is inferior to the architect who drew the plan and superintends the work. The former executes only what the latter contrives and directs. Now, it is the prerogative of wisdom to preside over every inferior principle, to regulate the exercise of every power, and limit the indulgence of every appetite, as shall best conduce to one great end. It being the province of wisdom to preside, it sits as umpire on every difficulty, and so gives the final direction and control to all the powers of our nature. Hence it is entitled to be considered as the top and summit of perfection. It belongs to wisdom to determine when to act and when to cease, when to reveal and when to conceal a matter—when to speak and when to keep silence—when to give and when to receive; in short, to regulate the measure of all things, as well as to determine the end, and provide the means of obtaining the end pursued in every deliberate course of action. Every particular faculty or skill, besides, needs to derive direction from this; they are all quite incapable of directing themselves. The art of navigation, for instance, will teach us to steer a ship across the ocean, but it will never teach us on what occasions it is proper to take a voyage. The art of war will instruct us how to marshal an army, or to fight a battle to the greatest advantage, but you must learn from a higher school when it is fitting, just, and proper to wage war or to make peace. The art of husbandman is to sow and bring to maturity the precious fruits of the earth; it belongs to another skill to regulate their consumption by a regard to our health, fortune, and other circumstances. In short, there is no faculty we can exert, no species of skill we can apply, but requires a superintending hand—but looks up, as it were, to some higher principle, as a maid to her mistress for direction; and this universal superintendent is wisdom. — Robert Hall.

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